

ANCIENT WISDOM



A monthly journal devoted to teaching theosophical and occult truths

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—Hamlet

VOLUME IX

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NUMBER 3

THE OCCULT INTERPRETATION OF THE TEN COMMANDMENTS

By CHARLES E. LUNTZ

[Continued from April]

"For instance, I read recently about some Asiatic dignitary who was visiting New York and was being entertained by a committee of prominent citizens who had made an appointment one afternoon for him to see something or other that he was very much interested in. They took him down town in the subway, bundling him into one train and then hurrying him out at the 14th Street transfer and on to another train greatly to the discomfort and bewilderment of the dignified Asiatic, who was not at all used to being hustled about in that way. They carefully explained to him that by making that transfer at 14th Street instead of continuing on the same train they had saved two whole minutes on the journey down town. And the Asiatic replied, 'Quite so, and now that we have saved the two minutes what are we going to do with them?' So you see that our frantic eagerness to save a couple of minutes at the cost of a great deal of unnecessary discomfort, which seems perfectly natural to us, appears quite extraordinary to an Oriental. Before you condemn the Orientals for their apparent roundabout method of doing things you must recognize that there is quite a good deal about our own methods that the Orientals would be likely to condemn.

"One thing I must point out which may perhaps seem superfluous, but which I think necessary to emphasize, and that is that the Ten Commandments were not given to Moses in the English language. When it is put in that way, naturally everybody recognizes this: but you know the attitude of mind of many orthodox people almost seems to indicate that they really believe that the King James' version of the Bible, or the Revised Version perhaps, is the literal word of God down to the last syllable and comma. You have to remember that the New Testament was originally written in Greek and the Old Testament in ancient Hebrew. The first translation of the Old Testament was from Hebrew into Greek, I think about 235 B. C. and it was later translated into Latin and then into English and naturally it does not read exactly the same in English, as it read in the original tongue in which it was written. It must have lost something in all these repeated translations. Have you ever tried to read Shakespeare in French? A very fine piece of work has been done, but a person who understands French and also has a thorough knowledge of the English

[Continued on Page 23]

THOSE "CONFLICTS"

We would not dignify the eager attempts of the reactionaries to find contradictions and inconsistencies between the older and newer works on Theosophy by answering them. Their efforts are too patently devoted to tearing down without a thought of rebuilding. They want to discredit Besant and Leadbeater somehow, anyhow, and everything is grist to their mill whether the comparison makes sense or nonsense.

An earnest inquiry for light on *apparent* conflicts has, however, been received from a very old member of the T.S. for whom we have the highest respect and of whose utter sincerity there is no possible doubt.

Plaintively this reader writes: "Many theories which have become the accepted dogmas of modern Theosophical doctrine, seem to me to conflict with the instructions given in the letters of the Mahatmas. Will someone please get me out of this wilderness? I am too dumb to understand it. So far everyone to whom I have submitted my inquiry has been too busy to enlighten me."

We are not too busy and never shall be too busy, we hope, to answer an appeal such as this. It is one of the most important functions for which ANCIENT WISDOM exists. But first may we gently except to those two words "dogma," and "doctrine." Theosophy has none such. Nothing taught by anyone—by H.P.B. by Annie Besant by C. W. Leadbeater, even by the Masters themselves—is binding upon the mind or the conscience of any member unless he chooses to make it so. It is the glory of Theosophy that unlike any church, any creed, any sect, it asks no beliefs of its adherents other than a belief in the Universal Brotherhood of humanity, and even that belief may be held and interpreted as the individual himself sees fit.

Our inquirer undoubtedly means that there are certain teachings which most Theosophists have chosen to accept as being in line with what seems to them to be reasonable, logical, probable. But in all cases the choice is voluntary. Never will any Theosophical lecturer, teacher or writer admonish them, "You *must* believe or accept this, that or the other teaching or you cannot be a Theosophist." Never will they be told "This is Theosophical doctrine or dogma or part of the Theosophical creed." These things do not exist. Dr. Arundale, Annie Besant, C. W. Leadbeater or any other leader great or small has never dared to say, "This that I give you is Theosophy." They may rightly say "This is Theosophy as I understand it, this is my concept of Theosophy." Beyond that no one may go.

[Continued on Page 24]

THE OCCULT STUDY OF DISEASE

Part IV—Questions and Answers

By GEOFFREY HODSON

[Continued from Last Month]

Q. When one's environment seems to restrict their development, what is the course to pursue?

A. Your environment cannot restrict your development. Nothing outside of you can hurt you. We are put in the environment in which we find ourselves because only in that environment can we learn the lesson in this particular life. And the way to get over the difficulty is to learn that lesson as quickly as possible and thereby conquer your environment. Let me illustrate this to you. Make a picture of an empty room and in the room a table, on the table a 5-pound note. A man walks in, sees the 5-pound note. He says, "My friend left the 5-pound note about. I will put it away for him," and he does so. A second person comes in and he sees the 5-pound note, and he says, "A 5-pound note about, nobody here, why shall I not take it? No; it would not be right." He goes out. A third person comes in and sees the 5-pound note about. Desire—perhaps poverty—as likely as not the absence of honesty and self-control—he takes the 5-pound note and runs away.

In each of these cases, the environment was the same. It had nothing to do with the situation. The individual alone decided what was to happen. It is the same with life. Learn the lesson of that environment, and it will quickly change into another, which will have its new lesson, and so on.

Q. Rhythm, harmony, is the key note of health and peace, and yet the savage beats the tom tom to excite men to war.

A. And also to dance! The civilized man does the same thing with drum and fife corps, with military bands. "Nothing is either good or bad but thinking makes it so."

Q. Please give your processes of meditation; how long daily; teachers differ on this point.

A. Meditation is a 3-fold process.

First you concentrate upon an idea; then you pass from that into meditation, and thirdly, you and the idea become one.

Supposing, for example, we take the sentence: "Holy, Holy, Holy, Lord, God Almighty, heaven and earth are full of Thy glory, glory be to Thee Oh, Lord, Most High." It is a sublime subject for meditation. First of all you think about that. You think around it, study it and try to discover its full significance, fixing your

[Continued on Page 23]

ANCIENT WISDOM

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CHARLES E. LUNTZ, Editor

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DEFEATIST NONSENSE

The British and American Armies have captured Tunis and Bizerte. The Japs have been checked everywhere in the Pacific. The war is moving magnificently for the United Nations. Even the submarine menace is slowly but surely being met. Everywhere allied planes, allied tanks, allied men have proved themselves more than a match for superior numbers of enemy planes, tanks and men. The Japanese have not won a major battle since Pearl Harbor, Corregidor and Bataan, and these they won by treachery and surprise as Hitler won his great "victories" over Poland, Czechoslovakia and Norway.

And yet defeatist orators, radio broadcasters and newspaper columnists who want to be "different" wail their jeremiads of pessimism and despair to the American people. The Fortress of Europe is so strong that it will take years to crack it. The Japs are entrenching themselves so securely that they can never be dislodged. The Luftwaffe is only biding its time and will emerge one day with blinding and terrific force to blast the allied airmen out of the skies.

Stuff and nonsense! So might speak Hitler. So might proclaim babbling Goebbels. In fact they do so speak and proclaim and every American who parrots their lies plays their game. We are no armchair strategists. We know nothing of technical warfare. Our military leaders and those of our allies show evidence of doing a superb job and in their hands we are content to rest the future of this struggle. In their hands and in God's.

But by aid of such astrological knowledge as we possess we have called the turn of this war pretty well, as reference to previous issues of this journal will show. And so we will stick out our journalistic neck a little further with some additional attempted forecasts, for what they may be worth.

And we will say that, astrologically speaking, Hitler has no more tricks up his sleeve. He is played out. Saturn has caught up with him as we said nearly four years ago that Saturn would, if the war was prolonged. Time does *not* fight in his favor, our pet pessimists to the contrary notwithstanding. Saturn rules time and time fights against the Nazis. When he does finally trot out the Luftwaffe again he will be leading from weakness not from strength. A last des-

perate play or several or many he will yet make but, mark this, they are *last* plays. Hitler is doomed and he knows it. Like a condemned man he vainly awaits some unexpected quirk of circumstance to save his hide. It will not come. Hitler and his whole accursed and rotten new order are dying a horrible and painful death. Nothing on earth or in heaven can save them.

And the Japanese, who talk so big about dictating peace in Washington, must have been smoking their own opium. Those who see something sinister in the fact that Russia has not declared war on Japan, thereby enabling us to use Siberian bases to bomb the Japanese islands, seem short on commonsense. Russia has a life and death struggle with her foremost enemy, Germany, to finish first. What folly to provoke another until that is out of the way! Japan, too, is inviting no further foes. She is not doing so well against those with whom she is now engaged.

But let Germany once go down—as she will—and there is every likelihood that Russia will make common cause with us against the villainous little brown men whom she detests and fears as much as we. She may exact a stiff price in rectified frontiers, probably will, and we shall have to concede it. But once give us bases on Russian territory and Japan is a defeated nation. Up and down her land will range our fortresses and the British Hurricanes strafing and bombing her flimsy cities, her factories, perhaps even starting her volcanoes into action that Nature may aid in the wiping out of an unworthy people, unfit to cumber the earth.

Yes, she has Singapore, she has stolen the rubber and the tin and other natural resources of the civilized world and she has fortified herself and her ill-gotten gains so that it would be the work of years, perhaps of decades, to retake them directly. There is no need. Exterminate her on her home islands and the rest follows as a natural sequence. Cut off from their bases, from their supplies, their armaments, their manpower, the grip of the Japs on their subject countries is forever broken, their surrender a foregone conclusion.

This, or something akin to it, is what will happen, if our reading of the book of destiny as written in the heavens is the correct one. And the best answer we can suggest to the imbecilic defeatist talk which is going around is to say, as we say, "I do not believe you." Not very polite, perhaps, but politeness is not called for when dealing with those who, wittingly or unwittingly, are doing the work of Hitler and Tojo by trying to sow doubt and dismay in the minds of our people.

In the alleged poetry, "Reflections of An Editor," which appeared in February the rhythm of the last verse was thrown badly out of gear by repetition of the line "I freely confess that I blunder and bumble." The second confession must be taken as that of the printer. The author wrote the line only once, and it was not there twice when he corrected the proofs.

THEOSOPHY AND THE CHURCHES

"Without Distinction of creed," says the first object of The Theosophical Society, in formulating its ideal for a Universal Brotherhood of Humanity. Enlightened Theosophists have always insisted that occult study serves to attach one more closely to his religion, if he has one, by making him understand better the real meaning of its teachings.

The Churches have much to their discredit in the past. Their wisest leaders frankly admit it. But they have much to their credit. We may pay them that tribute even though they have few kind words for us. Yet there are exceptions. Many broad-minded ministers betray in their sermons a startling, if sometimes unconscious, leaning toward Theosophical ideas. And clergymen who actually are members of the Society are not unknown.

And if some of the less informed among church leaders and communicants actually misrepresent and abuse us, must we repay them in kind? This journal has no impractical ideas about turning the other cheek. It is ready to break a lance with anyone at any time if thereby it believes the cause of Theosophy may be served. But it is our opinion that the cause of Theosophy is not served but retarded by the unreasoning public antagonism to the Churches which is sometimes displayed by well-meaning Theosophists. They point to H.P.B. and even to the early letters of the Masters as authority for their stand, forgetting (1) that the Churches themselves have made very great progress toward liberalism of thought since those days and (2) that their critics do not happen to be of the mental or spiritual caliber either of H.P.B. or the Masters.

The writer of this article is not a church member and seldom attends church. Like many others he finds that Theosophy supplies most amply all of his spiritual needs. Yet as a Lodge President he understands well the sensitiveness of new members and of those theosophically minded but not yet members, to criticism of their affiliations. We can take it in Theosophy and we have to—it is part of our *dharma*—but the non-Theosophist seldom can. He becomes furiously angry or painfully hurt, and what have we gained?

This does not mean that we should not carry on our unceasing war against such monstrous beliefs as eternal hell, one life only on earth, perpetual preservation of imperfect personalities, the irresponsibility of a man for his own wrongdoing if he accepts certain forms of belief, and the like. That is our mission. But sweeping attacks on organized religion, even if the Masters did make them two generations ago, when they were needed to shock the smug conscience of a hypocritical world, are *not* our mission.

The Churches themselves now recognize their own shortcomings and are deeply concerned about them. The intolerance and bigotry which were almost the trademark of organized religion in Blavatsky's day are still in evidence but are largely disappear-

ing. Consider this for instance from the Sunday program of a Presbyterian Church. Could it have appeared there in the year *The Secret Doctrine* was written?

"A PRAYER FOR ALL CHURCHES"

GRACIOUS FATHER, we humbly beseech Thee for Thy Universal Church. Fill it with all truth and in all truth with all peace. Where it is corrupt purify it; where it is in error direct it; where it is superstitious enlighten it; where it is right strengthen and confirm it; where it is in want furnish it, and where it is undivided bless it, and where it is torn heal its strife."

We believe that the Masters and H.P.B. themselves would say Amen to that.

"IT MAY BE ALL RIGHT TO DISSEMBLE YOUR LOVE..."

The Canadian Theosophist for April quotes the following by Dr. Arundale from the December *Adyar Theosophist*:

"There are those today who, making an image in their own likeness of the world's great forerunner of Truth, H. P. Blavatsky, themselves bow down in idol-worship before it, and spurn all who refuse to be deceived into bowing down likewise. There are also those who reject H. P. Blavatsky's appointed successor, Annie Besant, because she extended the sovereignty of H. P. Blavatsky over kingdoms of life which H.P.B. had no time to reach, concerned as she was with primary essentials. All Annie Besant's marvellous work passed them by, as does the real greatness of the mighty individual they profess to worship."

Heading this, "Personality Worship," the Editor of *The Canadian Theosophist* delivers himself of the following harangue:

"Dr. Arundale in this once more makes the mistake which H.P.B. herself was constantly pointing out, which is emphasized by the Masters continually, and which has been the ruin of THE and all other Theosophical Societies whether they come under Dr. Arundale's purview or not. Personality, its inflation, and its worship will wreck any movement,* and it is astonishing that the chief exponents of Theosophy as officially designated do not see this. In a century from now the personalities which are wrangled over will be as historically overlaid as any previous celebrities of earlier centuries. I was as friendly with Mrs. Besant from 1893 onwards as any similar worker in the T.S. and she went out of her way to indicate her friendly attitude towards me as Dr. Arundale is well aware. But Annie Besant was no greater celebrity than Caesar who 'turned to clay' like the rest."

There is a good deal more to the same effect, which lack of space forbids our quoting, and Mr. Smythe concludes:

*While we are no fonder of personality worship than Mr. Smythe, this statement seems to be susceptible of challenge. Personality certainly has not wrecked the Christian Science movement, which is built wholly around the personality of its founder, Mary Baker Eddy. And what about the Indian Nationalist movement, the central figure of which is Gandhi?

"All these Theosophical personalities have had their faults and their weaknesses as well as their strength and their measure of service. We have only attracted the scorn or the ridicule of the vast public by setting them up as idols, and if Dr. Arundale condemns idolatry he should bethink himself of his attitude towards Mrs. Besant herself and others of whom he has approved. Let us love and cherish the enduring in all whom we esteem, but forget not that oblivion awaits their dust."

The curious fact, which doubtless will not have escaped our readers, is that Mr. Smythe accuses Dr. Arundale and others of the very attitude he and those like-minded with him display toward Blavatsky. Only in the latter case Blavatsky is worshipped to the exclusion of all others while the former at least share their Besant and Leadbeater worship (if that is what it is) with Blavatsky.

But we think, in fact we are sure, that there is no such worship at Adyar. Reverence, respect, admiration, yes—and rightly so. It does not seem to occur to Mr. Smythe that these qualities may be evinced toward outstanding benefactors of a movement without constituting worship. At all times Dr. Besant and her co-worker C.W.L. have urged and insisted that their works be not regarded as infallible—something their enemies choose to ignore. A god cannot be fallible. There has been no evidence that those who believe in the good faith and great contributions to the movement of these two have ever taken the position that revelation either began or ended with them. Other Theosophical writers, research workers and teachers are accorded their place and H.P.B. the most honored place—ahead of either Besant or Leadbeater. It is only Mr. Smythe and his school of thought who regard the writings of H.P.B. as a Revelation and, like the author of the biblical book of that name, pronounce an anathema against any who may add to or take away from "the words of the prophecy of this book." That is indeed the idol-worship Dr. Arundale has proclaimed it.

Why can we not, like the enlightened religions, sink our differences, wish each other well, and continue to hold our own ideas as to the respective value of Blavatsky's, Besant's and Leadbeater's contributions to occult knowledge? The Besantites, so called, are willing enough, have always been. The attacks did not originate with them. They have been almost Christ-like (too Christ-like, in this writer's opinion) in the patience they have displayed under the bitterest provocation and abuse.

Mr. Smythe refers to his friendliness for Mrs. Besant from 1893 onwards. Well 1943 is still "onwards" and microscopic examination of Mr. Smythe's publication, with its many slurs on Dr. Besant, her works, her co-workers and her successor, leave us repeating with the famed Father William: "It may be all right to dissemble your love, But why should you kick me downstairs?"

If the religions studied Theosophy with half the zeal Theosophists study the religions, how greatly both would benefit.

HERR DOKTOR GOEBBELS DESCANTS ON TRUTH

A New York research group has analyzed the propaganda writings of Dr. Goebbels, with results which would shock the civilized conscience of humanity if the civilized conscience of humanity had not long since become immune to any further shocks from the Satanic methods of the Nazis.

Out of his own mouth or by his own pen the glowering little Doctor convicts himself and his Government of being enthusiastic followers of the Father of Lies. In fact they seem to have gone that ancient gentleman one better. "The picture created by the propagandist," writes Goebbels (meaning a Nazi propagandist) "may deviate considerably from real facts and events. So the people respond not to the actual historical situation but to an image that has been systematically built up."

Truth, in other words, is what Dr. Goebbels or his fuehrer, say it is. The facts have nothing to do with it. As to this being "uncivilized," Dr. Goebbels takes note of this and says, "I refuse to discuss it. If I recognize something as right, it does not matter whether it is right in the hair-splitting sense. All that matters is whether I find people who are willing to fight for it."

Those who concede that there may be another side to the war beside Germany's are branded by the good Doctor as half educated nit-wits. He says he feels like spitting in their faces. Truth (as defined by Dr. Goebbels) is on her throne without benefit of cuspidor. "And," boasts this little fiend, "the accomplishments of these unique propaganda methods make foreign experts turn pale with envy." They are mere dilettanti, he intimates, second-rate amateurs.

There have been, and doubtless are yet, others who on a smaller scale have tried to defy the eternal law of Truth by moulding it to their own evil will. They have never succeeded. And Goebbels will not succeed. His fuehrer is now realizing that there is no physical weapon powerful enough to subdue the world. He himself will realize, not too far in the future, that no weapon of lies can be constructed powerful enough to subdue the truth. This is not a fine phrase, a platitude. It is as true as that Goebbels, Goering, Hitler, Himmler and the whole company of black souls that carry out their bidding are doomed men.

"Truth is what I say it is," raves Goebbels, and his "truth" binds men in fetters of iron. We still prefer the older version uttered by a non-Aryan whom Goebbels would have in a concentration camp, "Ye shall know the Truth and the Truth shall make you free."

The weekly magazine "Life," which, like ANCIENT WISDOM, does not always succeed in pleasing all its readers, recently published what must be the shortest letter of criticism on record. It read, "Dear Sirs: You stink." We have received letters in similar vein from our own disgruntled ones but they took several pages to tell us.

A NEW EXPERIMENT BY ST. LOUIS LODGE

An Occult Quiz

The Theosophical Society of St. Louis for many years has counted the season virtually lost unless at least one new method of reaching the public has been devised. Among these have been Reincarnation Trials, Topical affairs Lectures (from the occult viewpoint) Astrological Round Tables, Lectures on "Mind Magic," on Psychology from the Theosophical point of view, an "Ego Series," "The Occult Interpretation of the Ten Commandments," an Occult Bible Series (which ran for several years) and countless others, extending over a period of nearly 20 years.

Each of these ideas retains its pulling power for just so long—sometimes for weeks, often for months and occasionally for years. When attendance falls below a certain minimum level the activity is discontinued as having served its usefulness, and as quickly as may be a new one is evolved to take its place. Sometimes it is already in existence and held in reserve for use when needed. Usually, however, it is invented as required in order that advantage may be taken of any current trend of the public toward some special type of presentation.

That was the way in which the "Occult Quiz" was born. Hearing an excellent "Opera Quiz" over the radio one Saturday afternoon it occurred to the Lodge President that with appropriate modification and additions this could be adopted to T.S. requirements. Board members were consulted, a method devised, and 10 days later the first Occult Quiz was held.

Because this idea can readily be used by any lodge large or small (with Astrology eliminated if desired, though we recommend that it be left in if possible) the Bulletin announcing the activity is reproduced in full as it sets forth the entire technique, which was rigidly adhered to.

"SOMETHING NEW—

AN OCCULT QUIZ (Theosophy and Astrology)

TEN PRIZES FOR BEST QUESTIONS
TUES., FEB. 9th at 8 P. M.

QUIZ UNRAVELLERS:

Mrs. Katherine Q. Spencer
Mr. John L. Cundiff
Mr. Charles E. Luntz

Chairman: Mr. James W. Jackson

Here are the rules: Send in your occult questions—as many as you like, but write each on a separate sheet of paper.

You may ask any question you wish regarding the occult teachings: rebirth, spiritual evolution, man's destiny, the plan and purpose of life, or any other of the countless phases Theosophy covers.

In astrology you may include anything having to do with the horoscopes of nations or world figures; general astrological questions may also be asked, but not questions relating to individual horoscopes, as these would not be of general interest.

The questions will be examined by a Board composed of the principals in the Quiz named above.

Only a limited number of questions can be used, and those received early stand the best chance of being included. Questions must be mailed, not handed in or left at the Lodge. If the same question is sent in by more than one person, the one postmarked as having been mailed first will be taken. Names and addresses must be signed to each question so that in the event that a prize is won, the identity of the questioner may be known. If you send in more than one question, sign your name and address on each slip as the questions will be separated. Your name will not be used publicly. Voting will be by number.

The right is reserved to eliminate questions not considered ethical by the Board or regarded as not of general interest to the public, or unsuitable for any other reason.

The questions selected by the Board will be mimeographed and distributed to the audience for voting purposes. The ten questions receiving the highest number of votes will be awarded the prizes listed below. Each winner may choose his prize according to the number of votes received, the highest having first choice and so on down.

The winners must be present in person at the Quiz to receive their prizes. Should any winner not be present that particular choice will go to the next highest in number of votes.

QUESTIONS MUST BE RECEIVED AT THE LODGE BY NOT LATER THAN THURSDAY, FEBRUARY 4th.

Following is the list of prizes: WINNER'S CHOICE OF

Elementary Theosophy.....by L. W. Rogers
The Bowl of Heaven.....by Evangeline Adams
Light From Beyond.....by Patience Worth
Vocational Guidance by Astrology

By Chas. E. Luntz
Pool of Wisdom.....by J. Krishnamurti
Your Stars of Destiny.....By Wm. J. Tucker
Circulation of Matter.....by A. W. Meyer
Daily Use of The Ephemeris

By Elizabeth Aldrich
Moon Sign Book For 1943

By Llewellyn George
Unit System of Judging Planetary
Influences.....by Charles E. Luntz

ADMISSION 50 CENTS"

Here are the results:

56 paid admissions at 50 cents each—more than two-thirds being non-members.

Many more questions received than could be used.

The questions decided upon were condensed into the fewest possible words. Only the central idea was used. In some cases a three-page explanatory letter was boiled down to a single sentence. Following is a reproduction of the questions:

"1. What is the plan and purpose of life?
2. If the eighth house is the house of death, how is the fourth house the end of life?

3. Will the leaders of the future be a blend of Aquarius and Capricorn?

4. In the New Testament seven colors are named: white, black, red, purple, green, scarlet and vermilion. What is the occult significance of these colors?

5. What proof have we of rebirth and how long after passing are we reborn?

6. Do you not think that believing in and trying to live according to the law of cause and effect—karma and reincarnation—has a tendency to make one too passive and weak willed?

7. If reincarnation be true why do we not remember past lives?

8. In an afflicted chart clearly indicating a karmic debt in a department of life, is there any way of determining when the karmic debt will be paid?

9. What planets indicate an increase in the birth rate during a war period over that of a peace period? Will this apply to any city?

10. What is man? His occult and natural make up?

11. What in a person's chart indicates whether or not he will attain true spirituality in this life?

12. Will there be any religious law of national importance passed by Congress during present war, or immediately thereafter?

13. What is the Theosophical conception of God and prayer?

14. Is the exact time and manner of man's death decided at or before his birth?

15. What is the Theosophical explanation of war every generation or so? Would you consider it one's karma or dharma to be killed or seriously wounded in warfare? Is it the process of world and individual evolution?

16. Will victory in this war go to those who take greatest advantage of their aspects or to those who have the greatest physical and economic might?

17. What is the Permanent Atom? When does it come into existence and what is its purpose?

18. Is the astral world inhabited by others besides the dead?

19. What of the after-death condition of those who die by accident or who have committed suicide?

20. What are the nature spirits? Are they a part of the human evolution, and what is their function?

21. What is the difference between the sleep state, anesthesia and hypnosis?

22. Is there any difference between the spirit and soul of man? If so, what is the difference?"

In spite of the fact that the greater part of the audience was composed of non-theosophists, mainly members of our various astrological activities, the winning questions were almost wholly theosophical. The winning questions were the following:

1. No. 13
2. No. 22
3. No. 11
4. No. 1
5. No. 19
6. No. 8

[Continued on Page 24]

PERSONAL OPINIONS

By L. W. ROGERS

India

The situation in India focuses attention upon the two most prominent leaders in that little understood and mystical country. Much is known about Gandhi but far less about Nehru. To the occultist it is impressive that each owes his influence and power to the principle of sacrifice. Each has risen to his present position of popularity chiefly through renunciation, through abnegation. Both have great intellectual development but that alone would never be sufficient in India.

Gandhi's success in law was striking. When only nineteen he went to England to study. At thirty-four he was practicing law in South Africa, where he remained for twenty years, and it is said that his earnings at the bar were \$25,000 a year. But from it he took nothing for himself but a simple living and at seventy-four possesses nothing but his clothing, and very little of that. His wife had some property but finally gave her all to the poor, of which India has such a large number. Gandhi's first test of "passive resistance" soon proved that it did not work as expected. The theory was that peace leads to peace and that violence created violence. The hypothesis is, of course, absolutely sound; but when it was put to the test it was quickly found that an important minority of his followers did *not* keep the peace. Their violence called out greater opposing violence and, true to the principles involved, the movement defeated itself. He tried it again during the present war but, naturally enough, with the same result. The point which Gandhi overlooked, or at least ignored, is that the mass population has not reached the point in self control that he has attained. He has demonstrated amply that he can be insulted, kicked and spat upon, without resistance and instead of even becoming mentally disturbed only feel pity for his tormentor because of the reaction of pain and humiliation such conduct must inevitably bring upon him. It is Gandhi's failure to see that any plan that leads to physical violence can never be relied upon by an unarmed people which has defeated him and always must lead to defeat. But that will not in the least affect his popularity in India. In that country that has no relationship to failure or success. It rests solely upon his mental and moral integrity, upon the consistency between his teaching and his life.

In the western world we judge a man by his material success. If he cannot lead a movement or an enterprise to success we at once look for somebody else who can, or who at least probably can. We do not ask whether he is a pious man or an agnostic. Our interest is in his executive ability. In India it is different. There spirituality is the foundation of life, of well-being, and of material success if it is free to adjust itself to its environment. To Indians no

number of material failures will matter if they have faith in good intentions. They will continue to believe that all will be well in the end. Also they know that Gandhi has been a success in his profession. Moreover he is a good business man. An example is his village a few miles from Allahabad, his idea of what an Indian village should be, and can be. The buildings are neat, clean and comfortable. The people are apparently prosperous and happy. The dairy cattle are sleek and plump and well housed. An air of peace and contentment permeates the settlement. It reminds one of the arcadian descriptions of pastoral life in story books. In contrast with the average Indian village, with its mud huts, total lack of sanitary arrangements, central open well from which water is drawn by a pail or can attached to a rope or string, and crowds of half starved children whose ribs can easily be counted, Gandhi's village is a material heaven.

Nehru, second only to Gandhi in popular reverence, is a trifle past middle age. He is an aristocrat by birth, a plebian by choice. He turned his back upon wealth, luxury and family tradition and became a champion of the unfortunate. He must have shocked his rich and powerful father by becoming an advocate of socialism but finally had the satisfaction of seeing his father as one of the son's disciples and the great family mansion become a shelter and haven for the lowly. In addition to living a life of sacrifice Nehru has spent much time in prison for his principles; and prison in India is nobody's joke. He and Gandhi do not agree on economics for Gandhi is far from being a socialist.

Whatever turn Indian events may take during the war there can be no doubt that both Gandhi and Nehru will continue as leaders of the Indians and will greatly influence national affairs in that very important country.

GOOD-BYE, MR. CHIP

A reader writes that we seem to be carrying a chip on our shoulder. If we are, we did not put it there. We have tried to carry out the old admonition to "hew to the line, let the chips fall where they may." Perhaps one of them jumped up there. We will carefully remove it. Having no personal axe we have no personal chip. The line to which we hew is the line which seems best to further the bringing of Theosophy to a world hungering and thirsting for it, without knowing for what it is ahungered and athirsted. Everything is subordinate to that, even chips.

Some of our good members who feel that immediately one joins the T.S. he should be made to understand that he must give up smoking (if he smokes), alcohol (if he uses it) and meat (which he probably uses) evidently think that if he remonstrates it will be enough to say, "This is the Theosophical Society, Mr. Jones."

YOU'LL BE BACK

By CHARLES E. LUNTZ

And don't you like Reincarnation, Brother?
Why does it seem so queer?
If there's one life on earth, then why not another,
And why should it not be here?

Is the world a sort of exclusive club
Which a person may visit just once?
Are the rules the same for an ordinary dub
As for genius, statesman or dunce?

Would you build a plant as complete as this
For the schooling and training of souls,
Then waste it by sending them straightway to bliss
Or roasting them over the coals?

Why should Destiny choose some few people to bless
With power, with fame and with riches,
While others who ask only meagre success
Spend their lives and the strength digging ditches?

Don't put me off, please with the ancient excuse
That the reasons must always be veiled,
Weigh my questions with care; don't descend to abuse,
For the old explanations have failed.

And, like it or not, you'll be surely reborn,
You are given no choice of rejection.
And the Reincarnation on which you pour scorn
Will be means for your final perfection.

DANIEL WAS EIGHT DAYS OUT

In our April issue we quoted a passage from the Book of Daniel (XII:12) which solemnly pronounced a blessing on him who waited and came "to the thousand three hundred and five and thirty days." We pointed out that figuring from September 1st, 1939, the start of the present conflict, this date would be April 29th, 1943 and suggested that it might among other things indicate the collapse of Hitler or the coming of the end of the war.

Well, nothing particular in connection with the war was chronicled in the newspapers for that date, but just eight days later, May 7th, 1943, Allied armies took Tunis and Bizerte, an achievement which marks the beginning of the end for Hitler. It was a close hit for Daniel, or rather for "the man clothed with linen, which was upon the waters of the river," who predicted it to him. This man, doubtless an angel, may be allowed a slight margin for error as he was peering 2477 years into the future.

Speaking of predictions, while the angel was, perhaps, more specific he was not more accurate than Winston Churchill who warned the egregious Mussolini before the start of the Eastern campaign, "We will tear

[Continued on Page 23]

OUR READERS MAY JUDGE

The following additional correspondence has passed between the Editor of ANCIENT WISDOM and the Editor of The Canadian Theosophist.

Thursday, 11th March, 1943

Dear Mr. Luntz,

I am in receipt of your letter of 5th inst., and feel that it confirms all I had said regarding your cooperation with and acquiescence in the teachings of the present Adyar set-up, constituting in action an entire repudiation of the teachings of Theosophy as set forth in the writings of Madame Blavatsky and the Mahatma Letters. It is all very well for you to say that you do not call Madame Blavatsky an impostor, but those who profess to accept her as a teacher and at the same time do exactly contrary to what she says—treat her as an impostor and nobody with any sense could have any other opinion. What did Mrs. Besant mean when she charged Judge with forgery, "misled by a high example?" It is a political dodge to try to evade the issue by raising a verbal quibble. You remind me of the Finns, who vow they are no allies of Germany, they are only fighting Russia. Madame Blavatsky says that the Apostolic Succession and Episcopacy is the greatest fraud ever perpetrated on humanity, yet we have a "Bishop" flaunting his dogmas as Theosophy in an official magazine. A Master declares that the greater part of the evils of the world are due to organized religion, yet we have a "Liberal Catholic Church" dominating THE Theosophical Society! And you think this is all right and run foul of me because I tax you with supporting and defending those who do such things. Either they or Madame Blavatsky and her backers are impostors. You cannot straddle that dilemma.

Sincerely yours,

(Signed) ALBERT E. S. SMYTHE.

To which the Editor replied:

March 18, 1943

Dear Mr. Smythe:

Your letter of March 11th now accuses me of trying to evade the issue by raising a verbal quibble. Permit me to point out that the issue is whether or not I stated that Madame Blavatsky is an impostor and that I dare not study her books. The words were yours, not mine. They were made with the full knowledge that I do study her books, have written many articles about them and that every word in those articles conveys my profound belief in the genuineness of her material.

If anyone is raising a verbal quibble or many verbal quibbles it is certainly not I. You detoured around the issue in your last letter by talking about the Virgin Mary. Now you have something to say about (1) the Judge case (2) the Finns (3) the Apostolic Succession and Episcopacy (4) the Liberal Catholic Church, but the only "reason" you can advance for your outrageous charge that I branded Madame Blavatsky an impostor and dare not study her books is that those who like myself believe that others who came after H.P.B. have also contributed much of value to the move-

ment, are thereby repudiating Madame Blavatsky and declaring her "and her backers" to be impostors.

Actually in ANCIENT WISDOM a few years ago I defended Madame Blavatsky's memory from the gross charge of fraud brought by the Hare Brothers as vigorously as I am defending the memories of Annie Besant and C. W. Leadbeater against the same charge brought by you.

Your attempt to justify your accusation by the wild statement that all those who acquiesce in later Theosophical teachings repudiate H.P.B. and by inference term her an impostor is in effect an indictment of the 40,000 members of Adyar and the many thousand non-members who study and accept the teachings you find so odious but in which they find the greatest enlightenment and help.

As to your great "discovery" that my letter confirms all you have said regarding my "cooperation with and acquiescence in the teachings of the present Adyar set-up," you did not need to wait for my letter to discover that. All my published writings long since demonstrated that I regard those who succeeded to the leadership of the Society as worthy successors to H.P.B. I do not approve of all they do or say and I think they would be the last to expect me—or anyone—to do so. But the intemperate and unrestrained condemnation of virtually everything ever said or done by Besant, Leadbeater, Arundale or their co-workers is, in my opinion, not only untheosophical, uncharitable and unchristian, but fails of its own weight by its immoderation and obvious excess.

You hark back to pronouncements made by H.P.B. some 60 or more years ago when the world was a very different place than now. Even that "organized religion" she condemned has largely liberalized itself and it is no service to our movement to shut our eyes to that fact. I do not think you have the omniscience to know what H.P.B. would think about the Liberal Catholic Church which did not exist in her day, although I hold no brief for that institution. To say, however, that this struggling little church composed for the most part of earnest T.S. members who feel the need for some form of devotional and ceremonial religion, contributes to the greater part of the evils of the world is putting words into the mouth of the Master which he certainly would never have uttered with respect to that Church, and you know it as well as I do.

The Liberal Catholic Church does *not* dominate the Theosophical Society. In St. Louis Lodge not a single member, to the best of my knowledge, belongs to it. That it should be kept entirely separate from the T.S. is obvious. Liberal Catholic friends highly placed in that church have themselves told me that. Many T.S. centers, in the United States at least, have no church and many more no members of that persuasion. The whole clatter about it, like the virulent abuse of A.B. and C.W.L. is a nonsensical turmoil designed to make up in heat what it lacks in light.

So now we come once more to that dilemma which you, not I, are straddling and that is my request for your retraction of the statement you made that I declared Madame Blavatsky was an impostor and dare not study her works. We have now progressed to the point where you admit that this is an inference only based on the fact that I find value in the works of A.B. and C.W.L. which you think, but I do not, contradict the works of Blavatsky.

I think we will have to go a little further than this, Mr. Smythe, and for the third time I am requesting a published retraction. You have not proved your point by your many inferences and conclusions, something I believe that you well know, and it is rather a serious business, publicly to accuse someone who reveres and respects a great Teacher of having stated that Teacher to be an impostor. That is the issue I raised and not all these extraneous matters. Please let us stick to the issue.

Sincerely yours,

(Signed) CHAS. E. LUNTZ.

After more than three weeks, no reply has been received from Mr. Smythe.

This random charge against the Editor of ANCIENT WISDOM has served one excellent purpose: to demonstrate conclusively the baselessness of the oft-parroted accusations that all who tried to clarify or add to the magnificent researches of H. P. Blavatsky are frauds and charlatans. The Editor believes that others besides H.P.B. have their place in the movement and have made splendid contributions to it by their yeoman efforts and lifelong devotion. Therefore (says Mr. Smythe) the Editor brands Madame Blavatsky an impostor.

Such is the nature of the attacks on those whose works we have been proud to champion.

Never mind about that retraction, Mr. Smythe. After re-reading of the correspondence we have decided that you have unconsciously given it. And we are greatly mistaken if the vast majority of our readers do not decide likewise.

THE ZODIAC IN THE SECRET DOCTRINE

(Citations are from the Adyar Edition)

"Whenever twelve are mentioned, they are invariably the twelve signs of the Zodiac."

Vol. II: p. 377

2.—Taurus

"The Bull, Taurus" (was) "the symbol of physical or terrestrial generation."

Please, Ladies and Gentlemen who have berated us, you misunderstand. We don't want to abolish Brotherhood from the Society. God forbid! We only wish to use terms to express it which will stir the consciousness of those who hear or read—instead of putting them into a coma.

THE OCCULT INTERPRETATION
OF THE TEN COMMANDMENTS

[Continued from Page 17]

language, misses something of the inspiration of the original.

"Now remember there are three distinct translations of the Old Testament from the original and I am going to try to show you in my talk that some liberties have been taken with the original text. The first translation into Greek was called the Septuagint because it is said to have been translated by seventy-two elders in seventy-two days and the legend is (you can believe it if you like, I do not) that these seventy-two elders were shut up in seventy-two cells. They were held incommunicado, so to speak, not permitted to look at each other or talk to each other for seventy-two days, during all of which time they were engaged in translating the Bible, or whatever part of it was then in existence. At the end of that time they were released from their cells and their translations were taken out and compared and the legend states that all seventy-two translations were found to be exactly the same down to the last comma. As I said before, you can believe this if you wish, personally I do not, but that is the legend that is given and I think it is meant to indicate that the translation was just as much inspired as the original.

"Before I take the first commandment I want to say that I am perfectly aware that the Higher Criticism claims that the Ten Commandments are not original but that they are copied from the Code of Hammurabi who lived about 700 years before Moses and was a Babylonian or Chaldean King, I forget which. I am not, however, going to pass on the Divine Inspiration of the commandments as to whether they were given to Moses by God or whether they were copied from some Code, because that really does not matter for our present purpose."

[To Be Continued]

DANIEL

[Continued from Page 21]

your African Empire into tatters." It has been torn into tatters. He assured Hitler, "We will bomb Germany night and day. We will give you no rest." Germany is being bombed night and day with no rest. May we not equally have confidence that the British Prime Minister's last and most deadly promise shall also be fulfilled: "We will consider no terms but absolute, unconditional surrender?" It will be.

Hitler is declared by a psychiatrist to be hopelessly insane. And the papers print that as news.

HOROSCOPE
QUOTA AGAIN FULL

Mr. Luntz received all he could take care of for some time to come as a result of the last announcement. No more can be taken at present.

THE OCCULT STUDY
OF DISEASE

[Continued from Page 17]

mind upon it to the exclusion of everything else. Then you begin to pass into a higher stage in which you begin to feel a little of that glory, to know of it from personal experience; from that you pass into a still higher stage in which the forms, even of the glory of God, seem to fall away and you are alone, silently contemplating the divine majesty and power, and knowing that heaven and earth are full of His glory. Then gradually you lose your own separate self-consciousness and slip into the one consciousness and one glory and know them from within, as it were. In that state of equipoise, one can dwell for almost any length of time, and that is one of the highest stages of meditation.

Q. The causes of insanity?

A. Cruelty and the misuse of the power of thought and will.

Q. Does the objection to vivisection extend to such an experiment as injecting into a rabbit the fluid drawn from a diseased organ?

A. Why not try it on yourself and see if there is any objection? Why ill-treat the animal? The only permissible kind of vivisection is that which the person inflicts upon himself.

Q. Can a person be spiritually healed who is still subject to disease karma?

A. Only in the degree in which the spiritual healing enables him, suddenly or gradually, to neutralize that karma, can he be helped. In the end the healing must come from within the sufferer himself.

[To Be Continued]

THE EDITOR GOES TO CHURCH

We attended a Presbyterian Church Easter Sunday, not because we are Presbyterian but because we like to go to church Easter Sunday and this one is right across the street, and it was raining. We have not been in a church of orthodox persuasion for lo, these many moons, and were agreeably surprised by the liberal-mindedness of the service and especially of the sermon. We lustily sang hymns proclaiming sentiments in which we have not the slightest belief, because we liked the tunes and we like to sing. The minister took as his text the song "Ol' Man River," which he practically crooned from the pulpit. We much preferred it to the texts of our pre-theosophical days which usually concerned Ol' Man Satan. To the sermon we could take virtually no exception whatever. It sounded highly theosophical to us and we marvelled at the distance the Church had traveled since Blavatsky's day. Credit Theosophy at least with an assist. We came away wondering, if it has taken a church 200 years to progress from Calvinism and 5-hour sermons to Ol' Man River and a sermon of 40 minutes, how long it will take before a sermon can be preached in an orthodox church with *The Secret Doctrine* as its text. Perhaps not so long as some may think.

A reader, who must have the soul of a vivisector, not only castigates our views on all subjects but implies that we have a mentality several grades lower than a moron. Then asks that our reaction be published in the paper.

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★ ★ ★

The three thousand or so T. S. members are only the tiniest fraction of those who are responsive to the Theosophical message. The latter are more likely numbered in millions. This journal makes a powerful appeal to such seekers. And we have found no better way to interest them than to send a year's subscription free. Sending sample copies is not enough. We tried that over and over, and it failed. The yearly subscription method has been a great success.

Again and again these subscriptions are renewed by the person who has been receiving it. Constantly we receive grateful letters from such readers. The gratifying increase in our circulation is directly traceable to this method. It is for this that we use "The Editor's Discretion Fund." Every dollar-and-a-half (the actual cost) and sometimes, if we can't get enough, every dollar goes to send a subscription to someone on our highly selective list.

We do no random broadcasting of subscriptions. We have the soundest reasons for believing that all who receive them are already somewhat interested, perhaps very interested, in the occult and that this interest will be quickened and developed by receipt of this paper. Some are now Theosophists, some have been, many are not.

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ANCIENT WISDOM PRESS

320 Merchant's Exchange Bldg.

Saint Louis, Mo.

THOSE "CONFLICTS"

[Continued from Page 17]

So to the questions. They are headed "Extracts from 'The Mahatma Letters.'" The first is from the compilation by A. Trevor Barker and is an excerpt from a letter to A. P. Sinnett, page 52. In it the Master writes as follows:

"No God! Therefore we deny God both as philosophers and Buddhists. We know there is in our system no such thing as God, either personal or impersonal. Parabrahm is not a God, but absolute immutable law, and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word 'God' was *invented* to designate the unknown cause of those effects which man has dreaded without understanding them, and since we claim and that we are able to prove what we claim—i. e., the Knowledge of that Cause and causes we

are in a position to maintain there is no God or Gods behind them."

Our reader comments:

Then why does the Master mention God in the little book "At the Feet of the Master?" Also C. W. Leadbeater speaks of God in his books.

* * *

This is an easy one. It merely hinges on what the Masters meant by the term "God" and what C.W.L. meant when he used the same term. Quite evidently it conveyed something altogether different as used by him and as used by them. As a matter of fact many of the so-called conflicts are due to differing usages of the same word. The French, with their logical mindedness, often start a discussion by stating *definons nos termes*, let us define our terms. They want to be sure that each party to the discussion will understand the

same term in the same way.

The Masters, even though they were Masters, could only use a word in the accepted meaning it possessed at the time they said it. This letter was written about 1882, some thirty years before the writing of the book "At The Feet of the Master." It would have been fantastic for the Masters to attach a meaning to the word God which it would not possess until decades later.

The God of 1882 was the God of the Old Testament, an oriental despot, definitely a personality and a personal God. He was indeed the God "invented to designate the unknown cause of those effects which man has dreaded without understanding them."

Parabrahm, Absolute, Immutable Law, could by no stretch of imagination be linked with the God of that day. But thanks to the infinitely greater enlightenment of modern thought, due in no small measure to Theosophy, God in 1912 and God today conveys to us exactly what Parabrahm conveyed to the Masters, "Absolute, Immutable Law"—no personality (except as regards the God within, the Eternal Monad) and no impersonality.

There is no conflict between the Masters and C.W.L. that is not instantly explainable by the conflict between the meaning of the term in 1882 and its meaning in 1912 and other years when the Leadbeater books were written.

Why use the term at all? our reader may ask. Writers are always bound by the tastes and understanding of those for whom they write. To use the Sanskrit "Parabrahm" in books intended for Western readers would be a gross affectation and would, to a majority of those readers, convey nothing whatever. The term "God" was used because it was the best and only available term to express what was intended.

[To Be Continued]

A NEW EXPERIMENT

[Continued from Page 20]

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|----------|--------|
| 7. | No. 7 |
| 8. | No. 12 |
| 9. | No. 2 |
| 10. | No. 10 |

We have always claimed that astrology was one of the very best means that could be used to attract the public to theosophy. Probably more than half the large membership of St. Louis Lodge came into theosophy through astrology. We have never been able to see that these made workers any less devoted than those who were introduced to the movement *via* more orthodox channels. All of them seem to settle down as just theosophists without any initiatory label after joining.

The fact that so many non-theosophical but astrological students voted for the theosophical questions rather than those having to do with astrology, once more bears out our oft-repeated contention.

"The mills of the gods grind slowly," but after three years they seem to have ground quite a hunk out of the fuehrer's self-satisfaction, judging from his latest speech.